

**Knowledge Traditions and Practices of India (Code No. 073)**

**Sample Paper - Class XII – 2021-22**

**Marking Scheme - Maximum Marks: 35**

**Section A: Reading Skills (10 Marks)**

**Question 1 A:**

**10 Marks**

- i. **Vastu** - In earlier texts ‘vastu’ meant for building or building site. Later subjects like temple construction, town planning, buildings and forts were included in it. **1+1**

**The subjects of study in ancient India:**

- Ayurveda / science of medicine,
- dhanurveda / science of archery,
- jyotisa / astronomy
- Vastuvidya / silpasastra,

- ii. **References of construction we find in ancient texts: (Any two points) 2**
- sitting-room, inner apartment, room for sacred fire, cattle shed and reception room. (Atharvaveda, IX.3).
  - The ceremonials performed for constructing a building. (Sāṅkhāyana GṛhyaSūtra)
  - Town planning, fortifications and other structures of civil nature. (Kautilya’s Arthaśāstra)
  - Methods of examination of a site, analysis of the soil, systems of measurement, qualifications of the sthapati (architect) and his assistants, building materials, consecration of the plan followed by construction of foundation, basal mouldings and technical details for each part of the plan, design and elevation. (King Bhoja’s Samarāṅgaṇasūtradhāra),
- iii. India is famous for ancient and medieval age temples on account of their architectural and sculptural excellence; thus called the land of temples. **2**
- iv. Drāviḍa.  
The two principal south Indian texts are Mayamata and Mānasāra. **2**
- v. It is because of the quality of stone, availability of other building material and diverse climatic conditions. **2**

**Section B: Analytical Skills (15 Marks)**

**Question 2: Read the passage given below and answer the following questions: 5 marks**

**(3+2)**

- i. **Virtues depicted in Jain text** – nonviolence, detachment, equality, subdued anger, peace, indifference, patience, purity, uprightness, gentleness, and zeal for salvation

**Virtues depicted in Buddhist text** – charity, goodness, self-control, to be above victory and defeat, righteousness, humbleness, compassion, politeness, caring and sharing 3

- ii. **To comment on the virtues imbibed by the examinees from their family friends, teachers and society - any relevant personal opinion may be accepted to award marks.** 2

**Question 3:**

**10 Marks**

Taxila or Takṣaśilā (c. 600 BCE–500 CE) near Rawalpindi in present-day Pakistan, Nālandā (5th–12th CE) and Vikramaśilā (8th–12th CE) in present-day Bihar, and Valabhi (5th–12th CE) in Gujarat were among the world’s first universities. Taxila University’s different Schools taught many subjects. Medicine was given special attention; there were also schools of painting, sculpture, image-making, handicrafts and astronomy. Tradition has it that the legendary Indian grammarian Pāṇini (7th-6th cent BCE) was a student there, as was Cāṇakya (c. 3rd cent BCE) the well-known exponent of statecraft. Jīvaka (5th BCE) one of the most renowned physicians in ancient India, is also said to have learnt medicine at Taxila.

Nalanda

The Chinese scholars I-tsing (Yijing) and Hsüan-tsang (Xuanzang) visited Nālandā in the 7th century CE. According to them, the university had eight separate halls, 300 apartments, meditation halls and classrooms, all surrounded by lakes and parks. Education was free and there were more than 5,000 students and 1,500 teachers. A hundred lectures were conducted every day and the practice of learning through debates and discussions was highly developed

Nālandā had an imposing library called ‘Dharmagañja’ which consisted of three multi-storey buildings, ‘Ratnasāgara’, ‘Ratnarañjaka’ and ‘Ratnodadhi’, the last being nine-storey high; it contained lakhs of manuscripts. It had had great teachers such as Nāgārjuna, Sthiramati, Śīlabhadra and Śāntarakṣita whose fame travelled as far as Tibet and China.

**Note:**

**The candidate is expected to do comparison on the above-mentioned points.**

**5 marks for comparative description about Taxila/ Nalanda and 5 marks are for any relevant suggestions to avoid unrest amongst students.**

**OR**

The candidate is expected to explain in brief the four of the six vedangas that deal with language:

1. siksa (phonetics),
2. vyakarana (grammar),
3. nirukta (etymology) and
4. chanda (prosody).

**Note:**

**5 marks for detailed description based on the above points and 5 marks will be for personal views and understanding of the significance of Sanskrit as the most ancient, rich, scientific and computer friendly language of the world.**

**Section C: Thinking Skills : 10 Marks**

**Question 4:** **3\*2 = 6 Marks**

1. The architect will be from a renowned land and. He will be a man of quality, capable of establishing constructions and well versed in all sciences. He must be of perfect body, just, compassionate, disinterested, free from envy and weakness, beautiful and learned in mathematics. He must have studied the authors of old, be frank and a master of his senses. He must know how to draw and be familiar with the whole land. He must be generous, free from greed, in good health, attentive and free from the seven vices, endowed with a well-chosen name and persevering. He must have crossed the ocean of the science of architecture.
2. Ethics is of two kinds, individual and social.
  - Individual ethics is indicative of the good qualities that are essential for individual well-being and happiness.
  - Social ethics represents the values that are needed for social order and harmony.
3. Four divisions or structures of the language (R̥gveda 1.164.45):
  - a. Parā: speech as unitary thought
  - b. Paśyantī: collecting breath sufficient for projected utterance
  - c. Madhyamā: sequencing of speech and pushing the air column up
  - d. Vaikharī: manifest / articulated

**Question 5:** **1\*4 = 4 Marks**

1. Four
2. Tulsidas
3. Gopura
4. Mokṣa